MINISTRY OF INFORMATION

Introduction to a Study Entitled

Arabs and Jews

IN HISTORY

Historical Facts Revealed by Archaeology

BY

Ahmed Sousa, Ph.D., B.Sc. Eng.

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"We are now in a position, as never before, to relate the individual elements of the Hebrew cults to the larger complex of ritual practices which existed in the ancient Semitic environment"

S. H. Hooke
(Author of "The Origins of Early Semtic Ritual")

Baghdad
1972

FOREWORD

The contents of the following pages represent an outline of a detailed work in Arabic, entitled "Arabs and Jews in History: Historical Facts Revealed by Archaeology". In consideration of its bulk and the host of illustrations, its graphic material and many references and, in view of other hindrances to its immediate publication in English, it has been deemed fit for the moment to publish the introduction to the original book containing a summary of the salient points in the text. Therefore, this booklet is void of the references and comments which appear in the original book.

Admittedly, this is a subject of endless ramifications inherent with delicate and controversial questioning. However, every Arab must be cognizant of the realities of the Palestinian question and participate in bringing them forward. Obviously, the greatest part of this national task is the responsibility of writers and scholars.

The present essay is the fruit of my life-long investigation of facts wherever and however they may be. Naturally, the reader is free to accept or reject any of my findings, but it is most important that one should abandon all prejudice in treating this subject: it should be approached with the objectivity of a scientific spirit which employs logic and common sense in order to arrive at the ultimate truth sought by all of us.

Baghdad, May 1972 Ahmed Sousa

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PREFACE

One of the more important incentives which motivated me to prepare this book, **"Arabs and Jews[1] in History"**, is the great pride I have in Arab/Islamic heritage and culture, together with a feeling that in the prevailing circumstances the Arab nation is in pressing need of elucidating the ancient history of the Jews and their connection with Palestine, and to show the Arab origins of Palestine dating back to five thousand years ago. Appreciating that this subject embodies thorny and sensitive ramifications with a wide diversity of opinions and beliefs and, fully knowing that it is not an easy matter to alter the historical understandings which have survived through the ages and been accepted under the influence of the Bible by sccessive generations for more than 2500 years, I tackled it with due scientific courage based on logic and rational reasoning in quest of the truth. In fact, my continuous studies for more than forty years in the origins of Mesopotamian Semitic cultures in relation to irrigation and agriculture, helped me to indulge with confidence in this subject. It is well known that Mesopotamian ancient cultures are firmly connected with the ancient cultures of the Near East of which Palesine is an integral geographical part. Are we to forget that the liberation of Palestine from the Jews by vanquishing the two kingdoms of Judea and Israel, which took place more than two thousand five hundred years ago by the Assyrians and Chaldeans, issued from the heart of Iraq?

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(1) We say here Jews and not Israelites, because this essay is specifically based on discriminating between the era of Moses and the Jews on one hand and the era of Abraham and Jacob (Israel) on the other. According to present historical knowledge, as shown by archaeological discoveries, these two eras have no relation to each other and are more than seven hundred years apart.

Thousands of books on Jews and their holy scriptures have been written in such a way that the reader foreign to the subject cannot but be impressed by the idea that the Jews are the founders of civilization, monotheism, world cultures and so on. Two groups of writers embarked in this direction. The first, and the greater group, are the theologians — Jewish and Christian, zealous of the Bible. The other group are scholars who drew on them for their historical research. Most of these men became unconsciously Jewish propagandists rather than fact-finding scholars.

It is well established that the original ancient inhabitants of Palestine were all Arab Semites who migrated from the Arabian peninsula following drought and settled in the land of Canaan, their new homeland, more than two thousand years before the appearance of the prophet Moses and his kinsmen on the scene. Having come to the land of Canaan, the Mosaites adopted the culture, traditions and language of the Canaanites. This is a definite historical fact confirmed by recent archaeological discoveries and admitted by almost all scholars. Arab authors who deal with the history of Arabian culture, however, have not touched on this period except casually. Probably this is due to the fact that their references on this subject are of a pure archaeological nature. Therefore, their work was mostly confined to the pre-Islamic periods. They have left a lacune in Arabic studies concerning the history of the pre-Mosaic period which the Jews have claimed to be the beginning of their history without any verifiable foundation. Even Arab writers followed suit, depending on Jewish and foreign works which they accepted without scrutiny. My school friend Sayed Akram Zuaiter, the well known Arab nationalist, was quite right when he said: "Israel utilized the fabrication of facts to usurp our homeland more than we did to clarify these facts".

The more important point in my ppresent work is to acquaint the reader with the reality of the ancient history of Palestine before the appearance of Moses and his followers, including the role of Semitic Arab culture in forming the Palestinian ancient society and to correct the common errors of most historians and writers by dating the history of the Jews back to archaic periods in which they actually did not exist:

It should be noted that some writers date the history of the Jews back to the Akkadian period in Iraq, whereas the Akkadians appeared in Iraq more than 2500 years before Moses lived. They migrated from the hinterland of the Arabian peninsula to the banks of the Euphrates in about 4000 B.C., while the Jews, the followers of Moses, appeared in the 13th century B.C. Other writers placed the beginning of Jewish history at the time of Abraham the Patriarch, while the Jews did not come on the scene for another 700 years. A third group connects Jewish history with the time of Arab migration to the Fertile Crescent, but these migrations occurred some two thousand years before the existence of the Jews. All these writers erred in this way neglecting the chronological order of events which the writers of the Bible ignored so as to link up their history with ancient times before they actually existed. They intentionally mixed up historical events in such a way that the reader is left in total confusion about the correct dating. Is he in the era of Abraham and Jacob, or that of Moses and Joshua, or of Jews themselves? One of the main objectives of my task is to differentiate the time of Abraham from the time of Moses since they have no relation to each other, also to distinguish the era of Moses from that of the Jews, thus separating the Mosaic Law of the 13th century B.C. from the Bible which was written by the Jews in their capitivity 800 years after Moses and 1500 years after the time of Abraham but, falsely attributed by them to Moses and Abraham.

Before recent archaeological discoveries, the Bible was the main source for the ancient history of Palestine and the subsequent role of the Jews there. This book was the oldest available account of man's history, beside its sacred nature which kept it outside the range of scientific historical criticism. But recent discoveries of inscriptions by peoples who lived before the time of the Bible namely, the Sumerians, the Akkadians, the Canaanites (Phoenicians), the Hittites, the Babylonians, the Assyrians and the Egyptians, elucidated many previously obscure things. These inscriptions are all contemporary with the time they were written contrary to the Bible which relates events dating back tens of centuries earlier. Scientists consider the discovery of these inscriptions one of the greatest achievements of man in our time. They provide us with material evidence previously not available to scholars in establishing scientifically facts concerning events of ancient history. The more important conclusions provided by these inscriptions are as follows:

1. Identification of the sites of most of the cities and areas mentioned in the Bible and other ancient records.
2. Correct dating of events, chronologically determining the inter-relation of people at different times, especially in regard to their movements and the development of their cultures and languages.
3. Tracing the periods of Semitic migration from the Arabian peninsula into Palestine and the Fertile Crescent before the appearance of Moses, and the effect of Arab migrations on the development and progress of Semitic culture.
4. Defining the dates of historical war events mentioned in the Bible and the dates of ruling dynasties in each period chronologically.
5. Discovering that many of the myths, legends and laws recorded in the Bible are similar to those found earlier in Sumerian, Akkadian, Canaanite, Babylonian, Assyrian and Egyptian inscriptions showing that they were

not originally Jewish.

6. Experts also found out that many Jewish laws were copied from those of Hammurabi and other ancient codes of law, and that most of the psalms and proverbs recorded in the Bible were taken from the Canaanites as shown by discoveries made at Ugarit in Phoenicia.
7. It is confirmed that the Jews were intruders in Palestine and that their culture, including their language and holy scriptures were derived from the Canaanite and Aramean culture, and that the historical names of persons and places occuring in the Bible are of Canaanite origins dating back some 2000 years before the appearance of the Hebrew language (more precisely the Jewish language).
8. It was proved that the Jews, throughout their sojourn in Palestine, lived as a minority among its original inhabitants.
9. It was also proved that the Jews failed, in any historical period, to establish a secular state covering the whole of Palestine.

The prevailing feeling among modern writers is that the time is now ripe to show the truth of the connection of Jewish culture — including the Jewish religion — with ancient Semitic cultures. In the introduction to his book "Origins of Ancient Semitic Religion", Professor S.H. Hooke says: "We are now in a position, as never before, to relate the individual elements of the Hebrew cults to the larger complex of ritual practices which existed in the ancient Semitic environments". And we say: The time is now ripe for writers to liberate themselves from the contents of the Bible while investigating the ancient history of Palestine. They should investigate the latest archaeological discoveries of ancient texts which pre-date the Bible by tens of centuries. These texts paved the way to distinguish between true and false, helping to trace events in chronological order.

Hebrews, Israelites, Mosaites and Jews

Before embarking on this subject, I should explain an important point concerning four nomenclatures which will be met in the course of what follows: Customarily, these four names have been used representing all periods without discrimination, while each of these names should be used of a particular time only. These names are successively: Hebrews, Israelites, Mosaites and Jews.

1. The word "'Ibri" (Habiru) or "'Ibrani" (Hebrew) was used during and before the 2nd millenium B.C. and was given to a group of Arab tribes in the northern part of the Arab peninsula in the Syrian desert, as well as other Arab peoples in the area until it generally became a synonym of "son of the desert". The words: **'Ibri, Habiri, Habiru, Khabiru,** and **'Abiru** similarly occurred in cuneiform and Pharaonic texts at a time when the Israelites, Mosaites and Jews were not yet in existence. Therefore, the term **'Ibrani** (Hebrew) ascribed to Abraham the Patriarch in the Bible means the **'Abiru,** namely Arab nomadic tribes, including the Arab/Aramean tribes to which Abraham himself was related. It is in the same sense that the words: **'Ibri, 'Abiru** and **Khabiru** occurred in recently discovered inscriptions dating from many centuries before the existence of Israelites, Mosaites and Jews. The term 'ibrit (Hebrew) to denote the Jews was later coined by the Rabbis of Palestine.[2]

   Therefore, in discussing the ancient history of Palestine, the Hebrews (Habirus) should be differentiated from the Israelite, Mosaite or Jew. Our criterion in this respect is that neither 'Ibri nor 'Ibrani (denoting Hebrew) occurred in the Holy Qur'an, only Israelites, Mosaites and Jews (who adopted Judaism) being mentioned. Hence, it is quite clear that the era of Abraham

(2) Driver, Ency. Brit. 1965, vol. 11, p. 279.

the Patriarch is an Arab/Semitic one having no relation whatsoever with that of Moses and the Mosaites some seven hundred years later, as will be explained below.

2. The name "Israel" denotes Jacob, the grandson of Abraham, and his sons who are mentioned in the Bible. Their area was the Harran which was their original homeland. The twelve sons of Jacob (Israel) were all born and lived in Harran where their father lived for twenty years according to the Bible's account. The Israelite era, being just slightly later than Abraham, falls inside the 17th century B.C. At that time, the language of the area was one "mother tongue" used by the inhabitants of the Arabian peninsula before their migration to the Fertile Crescent, i.e. before that language split up into different dialects such as the Canaanite, Aramaic, Amorite and so on. Therefore the language of the Aramean tribes used by both Abraham and Jacob, was the same as that spoken by the Canaanites and Amorites in Palestine. It is likely that Jabob's sons spoke the same language at that time and adopted the religion of Abraham and Jacob (their father and grandfather). Recent archaeological discoveries showed that the word "Israel", being of Canaanite etymology, was the name of an ancient place in Palestine. In the same way this word also occurred in Egyptian inscriptions dating before the Mosaic era. The names of Abram (Abraham), Jacob and Joseph also occurred in Egyptian inscriptions which indicates that these names are also of Canaanite origin.

   It should be stressed here that Palestine was foreign land for Abraham, his son Isaac and his grandson Jacob (Israel). This is confirmed by the Bible itself, which calls them foreigners among the Canaanites, the original inhabitants.[3] This era of the Israelites was ended by the

(3) Genesis 24:7, 38, 40; 28:4; 35:27; 36:7; 37:1; 47:9.

migration of Jacob and his family to Egypt to join Joseph (as recorded in the Bible) where they were all absorbed into Egyptian society.

3. Six hundred years later started an era which began with the emergence of the name "Mosaite". Events indicate that the Mosaites were likely to have been Egyptians most of whom being the remains of the Hyksos tribes who settled in Egypt during the Hyksos reign in Egypt. They and their prophet Moses adopted monotheism, which they inherited from Ikhnaton, the Egyptian Pharaoh, worshipping one God, the creator of all things and therefore resulting in world brotherhood. This is not the religion of the Jews written by the Rabbis many centuries later which calls for the worship of Yahveh, their particular god, which means that they are his "chosen people". Yahveh was falsely ascribed to Moses by the writers of the Bible. After the death of Ikhnaton, Moses and his followers were forced because of persecution by the pagans to escape from Egypt towards the land of Canaan (Palestine) to find a refuge. This took place in the beginning of the 13th century B.C. These Mosaites were naturally speaking the Egyptian tongue, which means that Moses must have conveyed his law and the ten commandments in the Egyptian language using the hieroglyphic script which he had studied in the court of the Pharaohs. The original Mosaic law, however, was lost and could not be traced since then. It was said that Moses was an Egyptian commander in Ikhnaton's army and took part in the war against Ethiopia. His name is purely Egyptian. According to the Bible's account and to Philo and Josephus, Moses was reared in the Pharaonic court and while in Ethiopia married the daughter of the king of Ethiopia. The Mosaites adopted the Canaanite language, culture and traditions; they even practised idolatry during most of their stay with the Canaanites, the

original people of Palestine, thereby deviating from the religion and law of Moses. This is verified in The Old Testament, in which Hebrew (meaning Jewish) being called "Shefat Kenaan" (the lip of Canaan) or "Yehudit" (Jewish). Of course this applies to the Jews in the 8th century B.C., i.e. about 500 years after the time of Moses.

4. The name "Jew" is given to the remnant of the population of Judea who were sent in exile to Babylon by King Nebuchadnessar in the sixth century B.C. Thus they were named after the vanished kingdom of Judea. These people acquired their Hebrew (Jewish) dialect, which was derived from Aramaic, just before captivity. The present Bible was written in this language known as "Biblical Aramaic" by them in Babylon during their captivity some 800 years after Moses. In writing it they used the "square script" developed from the Aramaic script. Without doubt, this Bible does not represent the Mosaic law, but can be called "the Jews' Bible" to distinguish it from the Commandments of Moses. When writing the Bible, the Jews were concerned with two main objects. First, to extol their history and to make themselves the nation chosen by God from all other nations. To achieve this, they had to trace their origin to the most revered name of former days namely their history in accordance with their own interpretation with such skillful eloquence unparalleled in ancient literature that its acceptance by their pious followers was ensured. They called the Mosaites Israelites despite the fact that the Mosaites appeared about 600 years later than the Israelites so as to link their origin with Abraham. They also concocted the idea of the chosen people although Abraham, Jacob and Moses had not claimed this. Then they made Israel the central subject around which all the events of the Bible were built. The Bible also showed Israel as being in existence even

before the time of Jacob, even to the extent of the Mosaites existing in the time of Abraham during the 19th century B.C., that is before Jacob (Israel) was born. Then the existence of the Israelites was claimed 600 years after the time of Jacob, namely in the time of Moses when his kinsmen, coming out of Egypt, entered the land of Canaan (Palestine) in the 13th century B.C. They were also represented as being present during all later periods including the time of the Kings and the divided monarchy as well as the later times. Even the Khazar Jews of the Caspian sea who were of Turkish origin and who adopted Judaism at a later date, the Jews of Europe, America and all the other Jews in the world are reckoned by the Bible as being the descendants of Jacob who lived 3700 years ago. Could there be more ridiculous conception than this? Their second object was to make Palestine their native homeland despite the fact that the Bible ascertains and reiterates that it was a foreign country to Abraham, Isaac and Jacob and his descendents who were born and grown in Harran. In this way the writers of the Bible fabricated the idea that God granted the land of Canaan to Abraham and his descendents, and their god Yahveh ordered them to exterminate all the Canaanites, including all their children, women and old aged, so as to be able to live there themselves. This is the religion introduced by the Bible writers and falsely attributed to Abraham, Jacob and Moses, giving a false impression about Moses and his Bible.

DIVISIONS OF THE BOOK

An outline now follows showing the more important objectives of the book which will help readers to see its contents without going into detail:

1. The book particularly deals with the period before the time of Moses when the Canaanites had been living in Palestine for more than two thousand years; also explaining the true connection of the Jews with Palestine and its culture after their appearance during and after the time of Moses.
2. This book is based on dividing the historical events into three separate periods according to the language now accepted by scholars as the criterion of determining the origin of the peoples and their relation with each other. These periods are:
   a. The era of Abraham, dating back to the 19th century B.C., which is a purely Semitic/Arab period with its own individual language, culture, nationality and religion. This period has no connection whatsoever with that of Moses which followed 700 years later nor with the Jews who came on the scene about 1500 years after that of Abraham. The Arab tribes of the peninsula, known as the "extinct Arab tribes" (al 'Arab al baida), but who existed during this period, had an important role in the progress of Semitic/Arab culture.
   b. The era of Moses which began in the 13th century B.C. is connected with Egypt, but had its own language, culture and religion. This era covers the period during which Moses and his kinsmen lived in the land of Canaan including the transitional time taken by the Mosaites to change their language from Egyptian to Canaanite after the time of Moses when they departed from the Mosaic law. This may

be termed "The Egypto-Canaanite period and lasted about 800 years from the 13th century B.C. down to the capitivity in Babylon in the 6th century B.C. It should be noted here that the Jews were also under the influence of Canaanite culture during the time of the kings and the divided monarchy, since the Canaanite religion still prevailed in the country. And, we have no proof that there was anything other than the ancient Canaanite culture of Palestine, before the Hebrew language appeared at a later date when priests started to write the Bible in what was known the "Biblical Aramaic", a derivation of Aramaic, between the 7th and 4th centuries B.C. It is worth mentioning that the Mosaites started to use Canaanite which they learned from the Canaanites after their arrival in Palestine. Then they began to speak Aramaic as other people did in Palestine and other places after that language had spread all over the Near East. This shows that the Jews had no language of their own, Hebrew (the Jewish language) being a late dialect acquired from Aramaic, which is of Arabic origin branching in the same way as other dialects branched from the Semitic/Arab root language.

c. The Jewish era started in the 6th century B.C. after the captivity in Babylon. It is purely Jewish with its own language, culture and religion, marking the emergence of present Judaism which started with the writing of the Bible in Hebrew by the priests during the captivity and in later times. This is the Bible used today, not the one originally in Egyptian which Moses had inspired 800 years before this Jewish era.

The sequence of these three phases should be particularly noticed, because the writers of the Bible intentionally confused historical periods in order to connect

their beginnings with earlier times when they did not actually exist. As already noted these phases are:

a. The era of Abraham the Patriarch, dating back to the 19th century B.C. Its language was the root Arab/Semitic language and its religion was the authentic monotheism of Abraham and Jacob.

b. The era of Moses, dating from the 13th century B.C. Its language was Egyptian, then Canaanite; and its religion was first the monolatry of Ikhnaton, then the idolatry of the Canaanites.

c. The Jewish era, dating back to the 6th century B.C. Its language was Aramaic then Hebrew (Biblical Aramaic), and its religion the henotheism of Yahveh the particular god of the Jews.

The Arab Migrations to the Fertile Crescent

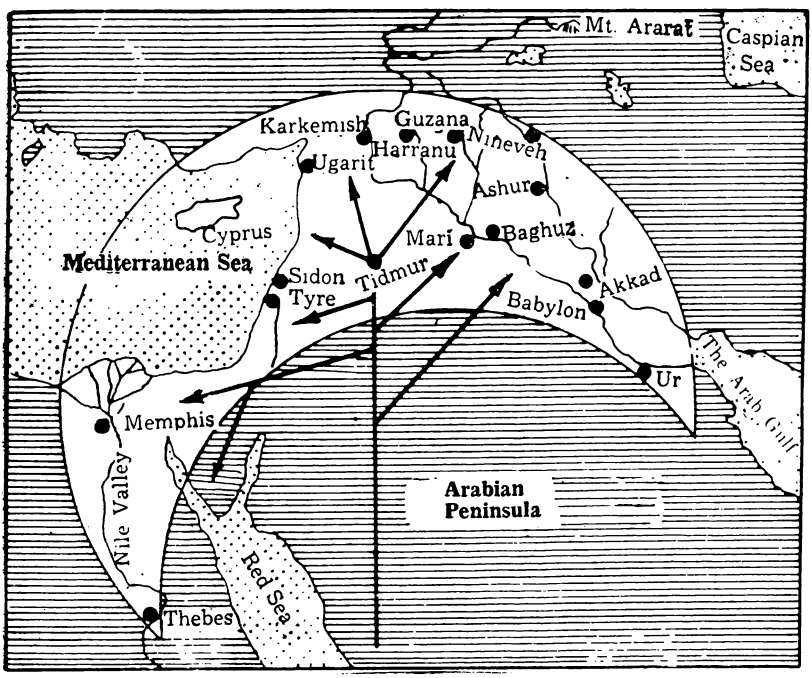
3. The original inhabitants of Palestine were the Canaanites, the Phoenicians and the 'Amaleka Amorites. These were Arab tribes who had left their home land in the Arabian peninsula, because of drought, and lived more than two thousand years in their new settlements ruled by their kings and cheftains before the appearance of Moses. Therefore their connection with the Arab peninsula is considered an integral part of their political, social, cultural, religious and economic background.

4. Several migrations of Arab tribes also from the Arab peninsula to Harran in the vicinity of al-Khabur and al-Balikh which are tributaries of the Euphrates in northern Syria, took place later than the Canaanites and Amorite migrations. These peoples were known as the Arameans who lived in their new settlements more than one thousand years before the appearance of Moses. Similar to the Canaanites, Amorites and Amalikites, they had come from the Arabian peninsula.

5. The language of all these tribes was one common language, being the mother Arab/Semitic language from

Reconstruction of a Middle Bronze Age Room (about 4000 B.C.) on the Basis of evidence found in the Jericho tombs (K.M. Kenyon, "Amorites and Kanaanites", Plate XXX).

which several dialects sprang from the same roots, e.g. Canaanite, Phoenician, Moabite and Hebrew which are known to linguists as the western Semitic group. The Amorite and Aramaic dialects are known as the north-western group to distinguish them from the two eastern Semitic groups represented by the Akkadian with its Babylonian and Assyrian sub-division in Iraq and by the dialects in the south of the Arab Peninsula; e.g. the Ma'inite, Sabean, Ethiopian, Arabic and Amharite dialects.



The main Arab Semitic Migrations from the Arabian Peninsula to the Fertile Crescent.

6. Several linguists hold the opinion that the tongue now spoken by the Bedouins of the Arabian peninsula is closer than all other dialects to the original Arab/ Semitic language spoken by the desert people before the development of dialects in their new settlements; this is because they were isolated without mixing with other people of foreign language and race.

7. Some 900 years before the appearance of Moses, a number of families of Aramean tribes in Harran journeyed down the Euphrates to Babylonia. Among these new settlers Abraham, apostle of monotheism, was born and grown up. Persecuted by the heathen inhabitants, Abraham was obliged to go from Babylonia to the home land of his tribe in Harran migrating later in turn to Palestine, Egypt and back again to Palestine.

One Arab World with Geographic Unity

8. Evidently, the successive waves of people who came from the Arabian peninsula to the Fertile Crescent played a prime role in developing the Semitic entity of the Near East and its progress in agricultural, commercial, political, military, social and cultural fields from which emerged the most important empires known in the early history of mankind: the Akkadian, Babylonian, Assyrian and the Chaldean empires.

9. Taking a general view of the situation prevailing in the Near East during the third millenium B.C., we see a vast stretch of desert bordered by established civilizations, on the west by the culture thriving on the banks of the Nile and on the east by the cultures of Mesopotamia. These two civilizations, on either side of the desert, were blessed by fertile land and abundant water. In between them were tribes roving through arid desert threatened by famine and longing to be settled

where they might find means of subsistence. Therefore they had to fight for their existence and find the way to the life they desired so much. They felt sure they would find on the other side of this sea of sand a new world to give them new life. Like Colombus towards the end of the 15th century, they explored until they found their object, in the west, at the edge of the Jordan and Nile valleys and, in the east, in the valley of the twin rivers of Mesopotamia. Successive waves came to this new world in the same way as Europeans migrated to America during the 17th century. These desert people started working hard to build up a new life founded on agriculture, commerce and cattle raising. They were able to start the foundation of the greatest culture known in Man's ancient history. The migrations from the Arabian peninsula to the Fertile Crescent are similar to the consecutive migrations of the Normans from the north to southern and eastern Europe in and after the 9th century, penetrating with their distinctive culture into Russia, France, England and Italy.

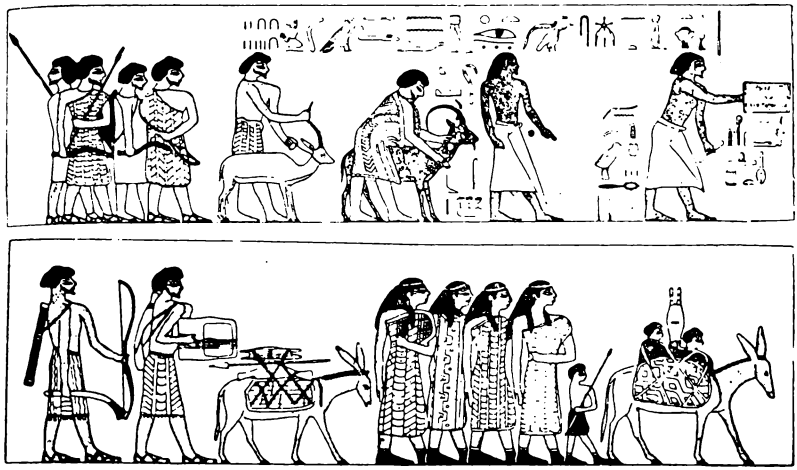
10. The Arabian peninsula is, therefore, considered the cradle of Semitic culture. With a strong instinct for survival, it sent its sons over the desert seeking a new and better life. Owing to the common interest of these tribes, an Arab world was created with a geographical unity surrounding the Arabian peninsula in their new homes in Mesopotamia, Syria, Lebanon, Palestine and lower Egypt. This new world was open to inhabitants who spoke all one common Arab/Semitic mother language and were linked by common characteristics. Among them were the coastal settlers who mastered the seas; the desert nomads (tent dwellers) who roved over the uplands; the town and village people (house-dwellers) who practised commerce and farming and herdsmen who raised cattle. Despite local differences, their fundamental unity bound them in a common destiny resulting in the foundation of the great Semitic culture.

11. This world covered the cultures of the Red Sea, the Arabian Gulf, the Mediterranean coast lands, the desert Bedouin area, the river valleys of Mesopotamia, the eastern side of the lower Nile valley and the Jordan valley. It included the vast area bounded by the Himrin mountain chain, the Arabian and Oman Gulfs in the east, the Arabian Sea and the Aden Gulf in the south, the Mediterranean in the west and the Taurus mountains in the north. The people of this new world controlled the desert and sea routes. All this occurred about 2000 years before the Near East witnessed the invasions of Aryan peoples and also before the appearance of Moses and his kinsmen.

12. The valley of the Twin Rivers in Mesopotamia has been an important part of the new world owing to the abundance of the basic requirements of land, water and sunshine, where agricultural settlements grew up along the Euphrates extending from Carchemish (present Jerablus) in the north down to Kish in the south. Professor Goetze considers that the hegemony of ancient Semites extended even further, to the holy Sumerian city of Nippur (present Nuffar). It is on the Euphrates that the Akkadians first founded their settlements in the south, succeeded by the Amorites, Babylonians and Arameans. The Assyrians then established themselves on the Tigris. All these peoples are of Semitic origins coming from the Arabian peninsula and it was they who founded the greatest empires of the ancient world.

13. The tribal system governed by chieftains, based on tradition and customs, dominated this unique society. The power of the head of the tribe extended to all its sub-tribes wherever they might be and any local disputes were settled according to tribal law.

14. The original Arab tribes in the peninsula, known as the extinct Arab tribes (al 'Arab al baida), to whom



A SEMITIC FAMILY MIGRATING FROM ARABIA TO THE NILE VALLEY

A Semitic Family Migrating from Arabia to the Nile valley.

This imprint was painted in gorgeous multicolours on the walls of the tombs of the Egyptian nobleman "Khnumhotep", dating back to the time of Pharaoh Sesostris II about 1900 B C It was found by the British expert Percy A Newberry in 1890 at Bani-Hassan some 200 miles south of Cairo "Khnumhotep was the ruler of this district of the Nile which at one time was called "Gazelle Province" The scene represents a Canaanite or an Amorite Shaykh called Abishai migrating from North Arabia to Egypt. He appears with his clansmen and clanswomen Two Egyptian officials in the foreground were obviously introducing this group of foreigners to the nobleman. Hierogliphs of picture-writing in the hand of one of the Egyptians calls them "Sanddwellers", with thirty-six men, women and children of the tribe "Abishai" had come to Egypt. They had brought gifts for the nobleman, which special mention was made of some **stibium** (the Arabic kuhl for colouring eyelashes) for the nobleman's wife. The name "Abishai" is a genuine Semitic name It occurs in the Bible (Sam I, 26 6) during the reign of the 2nd king of Israel about 1000 B. C

The style and colour of the clothing of the "Abishai" family consists of square woollen blankets in elaborately woven multicoloured tunics, reaching in the case of the men to the knee, in the case of the women to the calf, all caught up on one shoulder. The men's black hair is trimmed into a pointed beard The women's hair falls loosely over breast and shoulders. It is fastened by a narrow white ribben round the forehead. The men are wearing leather sandals on the feet, the women have dark brown half-length boots. They carry their water ration in artistically embroidered containers made of animal skins. Bows and arrows, heavy throw-sticks and spears serve as their weapons. Even their favorite instrument has been brought with them on their long journey. One of the men is playing the eight-stringed lyre.

("The Bible as History". By W. Keller, pp 84-87; "History of Syria". By P Hitti, pp. 76-77).

Abraham and the Arameans belonged, enjoyed then their desert culture before they vanished. They are descended from Aram son of Shem son of Noah. The extinction of these tribes is ascribed to natural catastrophe such as sand storms, volcano eruptions or earthquakes, and most important of all the drought which totally enveloped the area.

15. From the above it can be seen that the third and second millenia B.C. in Palestine was a purely Arabian era as regards nationality and language, and the eras of Moses and the Jews, which followed more than two thousand years later have no connection with the previous ages in Palestine dating back to more than five thousand years ago.

The Arabs Inventors of the Alphabet

16. The Arab Canaanites were the first to use the alphabet. They transmitted it to the Phoenicians who then passed it on to the Greeks and Romans during the period 850-750 B.C. Thereafter, the Arameans disseminated it over the entire Near East. It is to be noted that it still carries its original appelation "alif-ba" down to the present time.

The most ancient alphabetic writing, dating to the middle of the second millenium B.C., was discovered in Sinai. This inscription was written in the ancient Canaanite language and it is considered to be the link between the hieroglyphic pictographic and the alphabetic writing. A number of similar specimens of the same writing, also in Canaanite, were discovered in Gezer, Shechem and Lakhish in southern Palestine. Other alphabets grown out of the ancient Sinaic/Canaanite alphabet were grouped by linguists into two categories, the northern Semitic and the ancient Sinaic alphabets. From the first group grew the Canaanite, together with the Phoenician, Carthagenian, Libyan sub-

divisions; also Aramaic and its Nabatean, Hebrew, late Sinaic, Arabic and other writings were developed. From the second group, that is the ancient Sinaic, southern Semitic, Sabean, Ethiopian and others developed.

17. From this it is evident that the Hebrews (more precisely the Jews) were not the originators of the alphabet, Hebrew being no more than one of the many branches which, later on, derived their alphabets from the original Canaanite alphabet.

Jerusalem has been Canaanite for Five Thousand Years

18. The Jebusites (Canaanites) were the first to settle in Jerusalem in about the third millenium B.C. when the Canaanites migrated from the Arab peninsula to Palestine. Jerusalem has had its own ancient culture and kings whose names being recorded in history. Its political entity lasted about two thousand years until it was occupied by king David at the beginning of the 1st millenium B.C.

19. The name Jerusalem (Ur-Salem) occurred in the Canaanite inscriptions known as the Tell al-Amarna tablet letters dating from the 15th century B.C. i.e. more than one thousand years before the first biblical inscriptions. The name "Yabithi" also occurred in hieroglyphic inscriptions and is actually a corruption of "Jebus", the name by which Jerusalem was known, derived from its inhabitants the Jebusites who lived many centuries before Moses.

20. Therefore, it is evident that the name Jerusalem, which the Zionists now strive to have considered as a Hebrew (Jewish name), was actually originally a Canaanite/ Arab name. Following the appearance of the Jews and the formation of the Hebrew dialect from Aramaic, the Jews started to call it Yerushalayem. Thus, claiming the name Jerusalem as of Hebrew (Jewish) origin is absolutely false and without historical foundation, since

this name occurred in Canaanite inscriptions a thousand years before the birth of Hebrew and the Hebraic script. Arabs of the pre-Islamic era mentioned it in their poems as "Urishlim".

21. The fortress of Jerusalem, which was called "The fort of "Jebus" or the fort of "Zion" defied all invaders for nearly a thousand years before the time of Moses. It also withstood the attacks of the Mosaites for some three hundred years before king David was able to occupy it, most likely without fighting, after cutting off the source of its water supply.

22. The Bible admits that the Jews had no connection with the ancient history of Jerusalem either in its name or its nationality. When Ezekiel addressed the city of Jerusalem he said "your father was an Amorite and your mother a Hittite" (Ezek. 16:3), confirming thereby that the kings of Jerusalem were Amorites. The Bible considered the last of the Jerusalem kings "Adone-Sadek" as being Amorite (Josh. 10:3).

23. The Bible confirms that the Jews were unable to oust the Jebusites, so "the Jebusites dwelt with the people of Judea to this day" (Josh. 15:63). Further confirmation of this is that when King David wanted to build the altar in Jerusalem he was obliged to buy the selected plot of land from the Jebusite owner (2 Sam. 24:24-25).

24. From the above historical events, taken from the Bible itself, it can be inferred that Jerusalem had been an Arab/Canaanite city more than five thousand years ago. It remained in the hands of its Jebusite inhabitants more than two thousand years before the time of Moses. It also remained more than 300 years in their hands during the sojourn of the Mosaites in Palestine. Even after it was taken by the Jews in the time of King David, its people stayed on their lands and in their

houses with the Jews who lived among them as a minority until exiled to Babylon by the Chaldeans. Then the original people of Jerusalem were once more left alone in their city. The Jews who returned from captivity to Jerusalem during the reign of the Achamaenian Persians were few in number and the original inhabitants of Jerusalem prevented them from rebuilding their temple. They remained in Jerusalem as a small minority until they were totally banished by the Romans, the city returning to its people as before.

25. A clear proof that the original inhabitants of Jerusalem were in the majority in all periods is that the Jews and their kings practised idolatry for which they built altars on high places in Jerusalem during the time of the divided kingdom. They did so for nearly 300 years indicating that the original people of Jerusalem were in the majority, their paganism prevailing on the Jewish minority during their stay there.

The Era of the Patriarch Abraham is Arab with no connection with Moses or Jewish Periods.

26. The time in which Abraham lived is a particular era with its own constituents, nationality and language. It is conected with the Arab peninsula, with its mother language and with its tribes which were later named "the extinct Arabs" (al 'Arab al baida). Arab historians consider the "extinct Arabs" and the Aramean tribes, to which Abraham is related, to be of the same origin. They related the "extinct Arabs" to Aram, naming them "the Irman" as mentioned by Al-Isfahani "Tarikh Sini al-Melook" (Annals of the Kings). This point was alluded to in the Holy Qur'an when linking Abraham with the Arab peninsula and the "ancient House of God" (i.e. the Ka'ba in Mecca) and not with Palestine where he went later as recorded in the Bible. Therefore,, there is no connection between the time of Abraham and

Jacob (Israel) and that of Moses 700 later. A further proof is that archaeologists distinguish between the time of Abraham-Jacob and later periods, naming the former as "the wanderings of the patriarchs". In this connection, it is important to note that the Holy Qur'an was the first to disclose this fact. Archaeological discoveries concerning Semite migrations and linguistics confirmed the same fact relating Abraham's origin to the Arab peninsula and the Hedjaz.

27. The Bible itself calls the land of Canaan (Palestine) foreign territory to the families of Abraham, Isaac and Jacob (Israel since they were strangers among the Canaanites, the original people of the country. Their original homeland was "Aram al-Nahrain" (Aram of the Twin Rivers), i.e. the area of Haran (present Harran) where the Aramean tribes — to whom they are related — had settled around the source of the Balikh river after their migration from the Arab peninsula (cf. Paras. 4 and 7). Thereafter, some of their clans — one of which Abraham was a descendant — moved to southern Iraq (ancient Babylonia).

28. Recent discoveries showed that Abraham lived in the 19th century B.C., i.e. 700 years before Moses. Abraham was a pure Arab prophet and leader linked with his fathers' home land in the Arab peninsula and Hedjaz. This is quite compatible with the Holy Qur'an which connects Abraham with the "Ancient House of God". Therefore, it is incorrect to put the era of Abraham into the time of the Jews who did not appear for more than one thousand years. Arab authors and writers should stop perpetuating the common error that the Jews migrated with Abraham from Iraq to Palestine, since this has no scientific or historical foundation, because the Jews did not exist at the time of Abraham.

29. There is also no relation between the migration of Abraham from Iraq and that of the Mosaites from Egypt known as the "exodus". The former took place in the 19th century, i.e. before the time of Moses and his kinsmen. Therefore, writers should cease linking the migration of Abraham with what is called the Israelites' migration from Egypt, saying that the migration of Abraham was the first of the Israelite (Jewish) migrations and their flight from Egypt was the second.

30. In the same way, authors confuse the migration of Abraham from Iraq and the exodus of the Mosaites from Egypt, thus associating the beginning of Jewish history with the migration of Abraham from Iraq. This is in no way confirmed by the evidence revealed by modern archaeology, as the Jews themselves were not in existence until a long time later, that is after the time of the prophet Moses. It should be mentioned here that the word "Jews" is derived from the kingdom of Judea (Yehuda) during the period of the divided kingdom. Therefore, it is impossible to determine the start of the history of the Jews except as the time of their appearance after the time of Moses, fixed by archaeologists during the 13th century B.C., that is 700 years after the time of Abraham. Writers and historians should therefore observe the chronological order established by recent archaeological discoveries.

31. Calling Abraham "Ibrani" i.e. Hebrew in the Bible is given in the sense of 'Ibris or 'Abiru, meaning the Arab nomadic tribes, including the Arameans, with which Abraham is associated. In the same meaning occur the words: 'Ibri, 'Abiru, Khabiru found in ancient inscriptions dating from several centuries before the appearance of Moses. Therefore we should dirscriminate in the use of the Hebrew and Jew while dealing with the ancient history of Palestine, since the application of

the term Hebrew in the sense Jew will erroneously associate the Jews with the time of Abraham which was in fact a pure Arabic era. Therefore, the Holy Qur'an never uses the words 'Ibri or 'Ibrani (Hebrew) when speaking of the Jews but mentions: Israelites, Kinsmen of Moses (Qom Musa) and Jews or "those who adopted Judaism".[4] The following extract confirms this: "O, followers of the Book! Why do you dispute about Abraham when the Torah and the Gospel were not revealed till after him; do you not then understand? Abraham was not a Jew nor a Christian, but he was (an) upright (man), a Muslim and he was not one of the polytheists" (Holy Qur'an).

32. Abraham called for the worship of "El", the creater of the earth and heavens. His prognostication of the new creed was common to all the pagans of his time without discrimination. This took place before the Jews existed, it is therefore not the religion of the Jews which was confined to their particular god "Yahveh" who is not concerned with any people other than the Jews, his "elect nation", on the basis of henotheism adopted by ancient peoples when each tribe or city adored one particular deity from among all the gods without denying other gods. It is most probable that the Jews adopted this practice from Babylon, while writing the Bible during the captivity, where each of the cities had its own patron god from among the Babylonian pantheon.

It is concluded from the above, that Abraham's unitarism was the first of its kind in Man's history in the precise form of monotheism. Thereafter, came the mission of Mohammad, the great ultimate prophet, which was passed on in Arabic, the tongue of Abraham being the same Arab/Semitic mother language spoken by all the tribes which migrated from the Arabian peninsula

(4) Note the original meaning of the Habiru as discussed above.

to the Fertile Crescent before this language dispersed into various dialects.

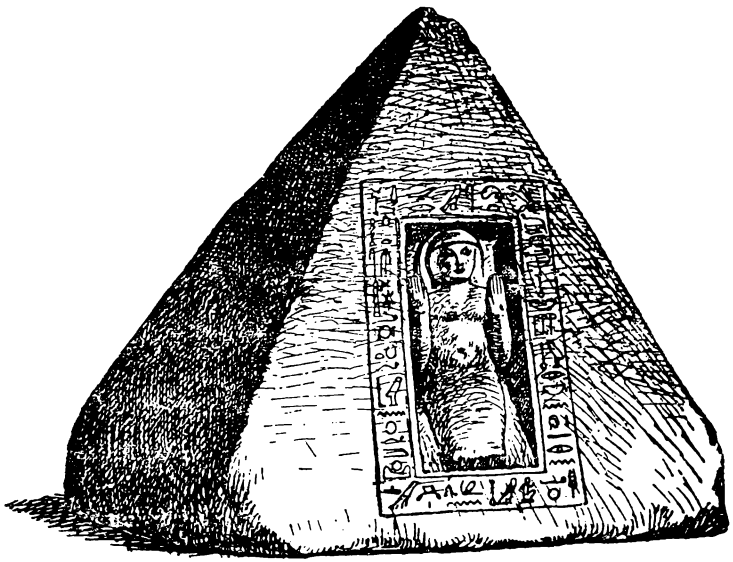
33. Jewish writers mention in their didactical books that the Jewish people came out from Mesopotamia to Palestine under the leadership of Abraham in about the 4th Millennium B.C. They counted four thousand souls".[5] The Arabs accepted this nonsense and went on repeating it thoughtlessly, not inquiring where the Jews had been in the time of Abraham, or how they were numbered as four thousand at a time when the Jews had not appeared until 2700 years after the 4th millennium B.C.? Therefore it should be the task of responsible authorities in Arab states to unify their efforts in waging a campaign to clarify the ancient history of Palestine and its true relation to the Jews. This could be done by introducing the subject in the curricula of schools in all Arab countries, preparing class books on the ancient history of Palestine, printing publications in various languages which would propound the truth of history so as to rebut such false statements.

The Era of the Prophet Moses and the Bible

34. Now, coming to the era of Moses, it should be noted that Moses lived in about the thirteenth century B.C., that is seven hundred years after the time of Abraham. According to historians Moses was an Egyptian reared in the Pharaonic court who became an Egyptian commander. He was in charge of the military expedition to Ethiopia which scored a great victory and he married there the daughter of the Negus, named "Tarbis".

Moses (Mousa) was an Egyptian name, the Pharaoh founder of the 12th Egyptian dynasty being named "Ah-Mousa". The highest priest of Memphis was also called Ptah-Mousa, Ptah being the supreme god of Memphis

(5) Mordecai I. Soloff, "How the Jewish People Grew-up".



The Pyramid of Ptah-Moses (Ptah Moosa), the high priest of Memphis dating back to the time of Thut-Mose III (1504-1450 B.C.), A. Erman, "The Relig on of Ancient Egypt", (Berlin 2276).

to whom is ascribed the creation of the world. Freud and others confirm this and declare that Moses was originally an Egyptian and not an Israelite as the Bible claims. Josephus asserted that Moses was an Egypptian priest. Similarly, the Jewish philosopher, Philo, confirmed that Moses was an Egyptian.

Moses was a monotheist, that being the religion adopted by Ikhnaton the Egypptian Pharaoh (1379-1362 B.C.) based on the idea of world fraternity. His campaign against the land of Canaan (Palestine), which the Bible

writers called "the exodus" was an Egyptian expedition manned by Egyptian soldiers who included remnants of the Hyksos who were also monotheists. They were obliged to flee from Egypt because of persecution after the death of Ikhnaton. They came under the leadership of Moses and moved into a part of the settled land in Canaan. These were not in any way related to the Israelite Jacob who lived 600 years before Moses. Joseph and his brothers with their descendants were fully integrated into Egyptian society.

35. In his book "Civilization of the East" (pp. 84, 88), Professor Weech says that Ikhnaton was the first to preach monotheism, and, apparently, Moses who spent his childhood and adolescence in Egypt believed in it also and converted his people to it. Perhaps Amos, who in the 8th century B.C. preached the worship of only one God, the God of all the nations had himself this belief from the monotheism of Ikhnaton which had been adopted by Moses long before the Bible of the Jews was written in the captivity in Babylon when the idea of their particular god "Yahveh" appeared.

36. Archaeological discoveries indicate that the campaign of Moses against Canaan was not the first intrusion into Palestine, a number of similar campaigns being effected in the time of the early Pharaohs. Ancient Egypptian inscriptions record that Tothmes III (1479-1447 B.C.) alone conducted seven campaings in Asia. Naturally, all of these marched through Canaan. There are strong indications that the expedition to Palestine, as attributed by the biblical writers to the Israelites in the thirteenth century B.C. with the special objectives previously mentioned, was a purely Egyptian campaign similar to several previous ones. Its commander was an Egyptian prophet with Egyptian soldiers and remnants of the Hyksos who were mixed with the Egyptians after

the explusion of the Hyksos from Egypt and also — as Dr. Gustav Lebon says — accompanied by escaped captives and slaves. Evidently, all this multitude spoke Egyptian.

37. The fact that the people who lived in bondage in Egypt and were forced to work as builders' labourers before the exodus were actually the last of the Hyksos and not the Israelites as claimed by the Bible is proved by the discovery of an inscription of the time of Ramesses II, the Egyptian Pharaoh in whose time the exodus took place, naming this people "the Abriyu who transport stones for the King's building". Here, "the Abriyu" means the tribes of Arab bedouins and not the Israelites (Cf. para 30: ref. 'Abiru). These are the same Hyksos familiar to the Egyptians who named them "shepherd kings" or "shepherds of Asia".

Further evidence that the people who accompanied Moses were Hyksos is that the building erected by Ramesses II was "Hawaris", their capital and headquarters where they had naturally remained.

38. Several centuries later, those same Mosaites adopted the Canaanite culture, customs, tradition and language. There is also good ground to conclude that they deviated from the monotheistic religion of Moses based on the religion adopted by Ikhnaton, the Egyptian Pharaoh. Even while Moses was still alive, his people returned to worshipping the calf. The Bible mentions that King Solomon himself diverged from the true religion and practised polytheism, having also as concubines many foreign women being Moabites, Ammonites, Edomites, Sidonites, Hittites, as well as the daughter of the Pharaoh. The Bible also mentions that the Mosaites and their kings reverted once more to idolatry soon after the time of the divided kingdom and kept this up for nearly 300 years. **This certainly means that**

paganism, the religion of the original people of the country, prevailed there and the Jews were a minority throughout their sojourn there.

39. Nothing is known of the original law of Moses, since it has never been discovered, so nobody knows in what language it was written. But all indications are that it was in the Egyptian language written in hieroglyphic characters. The Bible in current use was written by the rabbies and high priests during the period of captivity in Babylon (586-539 B.C.), that is about 800 years after the era of Moses. Those are the remnants of the bygone kingdom of Judea, whose dreams directed them to return to Palestine. Under their influence they devised a religion which helped to achieve their aim. This took place more than one thousand and three hundred years after the time of Abraham and eight hundred years after the time of Moses as stated above.

40. It has been proved that the laws, traditions and rituals, as contained in the Bible, are derived exclusively from the Canaanite, Babylonian and Egyptian laws. In this connection, Professor Waterman says that it is now a well established fact that all of the Jewish feasts, except the Passover, were originally Canaanite rituals. They form a collection of laws which gives us the right to consider them of the pre-Israelite era.

Professor Olmstead, the well known authority on Palestine history, also says that it was thanks to Hammurabi and his code of laws that the Canaanites were induced to reconsider their first law and reorganize it with addenda and corrigenda taking it as their own law. This is the same law of the Torah which the Jews preserved in their holy books and eventually reached us through practising their rites.

Professor Waterman also states that archaeological evidence furnishes us with information which does not

acknowledge any cultural delineation between the Canaanite religion and Hebraism.

41. This makes it quite evident that the Jews made no contribution toward the progress of culture. Their language was borrowed from the Arameans and their laws acquired from the Canaanites, the Babylonians and from the Egyptians, meaning they took over a culture not their own. This proves that the contents of the Bible are not original literature peculiar to the Jews, since these contents were taken from earlier texts with which their priests were familiar.

    Writers agree that the poems, together with the Psalms and Proverbs contained in the Bible, were all acquired from the Canaanites and they were recited in Canaanite during the time of kings, then translated into Hebrew and included in the Bible. Therefore, if ever the Jews had any claims to the development of culture, perhaps this is confined to what they have preserved of some aspects of the Arab/Canaanite culture, including its religious literature and the geography of the country by incorporating such information to the Jewish holy scriptures conveyed to us across the ages.

42. The main aim of the writers of this religion was to trace their unknown geneaology back to the Patriarch Abraham who represented the most hallowed personality of earlier times; then establishing the dogma of the "promised land" wrongly linking it with Abraham, Jacob and Moses; and without acknowledging the great time which separated them from that of Abraham, Moses and the Jews.

43. Out of this background and the inferiority complex affecting those religious leaders, the writers made Moses their hero and Yahveh their particular god, excluding all other nations. They attributed to them all their desires to watch over their interests ultimately realiz-

ing their dreams. They acquired from Jacob (Israel) their geneaology, taking him as their ancestor. From Abram (the Patriarch Abraham) they derived a spiritual connection taking him as their earlier ancestor that this might entitle them to the title of "elect nation", because these two men were venerated in the land of Canaan and all other countries of the Near East. From Canaan they learned the belief in the promised land "flowing with milk and honey" and ascribed all of this to Yahveh, whom they made their particular god, to Abraham, Jacob and Moses quite falsely. When the new Bible was written and published by Ezra (the scribe of the divine law) the present Jewish religion came into being on which modern Zionism is based.

44. The theory on which most scholars rely is that most of the names given by the Biblical writers to the heroes of their lgends were originally Canaanite each of them known as dwelling in one of the identical places in Palestine. The Jews used these names in the Bible as being their own ancestors, weaving around their names and places all the fabulous stories they could make up. This explains the ancient and present tradition confirmed by Jewish accounts that Abraham left Iraq for Palestine with the Jews, whereas the Jews did not exist until more than one thousand years after the time of Abraham. Subsequent generations accepted this idea without scrutinizing the chronological order of events.

45. The majority of Arab writers, when writing the ancient history of Palestine, copy the Bible without distinguishing between the periods of historical events. Lately, I came across a booklet in English entitled "Strangers in Palestine", apparently published by the Arab League at London. Before reading the book, I presumed from its title that the author aimed to prove that the Jews were foreigners in Palestine as they actually were in history. But, much to my astonishment, I found the

writer was copying the events from the Bible without scrutinizing their historic periods. No historical dates were authenticated, the date of invading Palestine by Joshua being fixed as 700 B.C., whereas the actual date is during the 13th century B.C.[6] Such a book is supposed to confirm the right of Arabs in Palestine but, on the contrary, the writer unconsciously served the purpose of Zionism by admitting all that is mentioned in the Bible as unquestionable facts.

46. The most inappropriate subject introduced in the Bible, written by the priests in captivity, is the special ordinance concerning the war with the Canaanites ordering the slaughter of all children, women, old men and cattle. It also ordered the burning of towns and complete extermination of their inhabitants. The Holy Qur'an warned the Israelites of the consequences of such an abomination introduced in their scriptures, attributing them to the ordinance of God in the following: "For this reason did we prescribe to the chidren of Israel that whoever slays a soul unless it be for man slaughter or for mischief in the land, it is as though he slew all men; and whoever keeps it alive, it is as though he kept alive all men". (Holy Qur'an: The Food "al-Maida", Commun. 32). There are also other places in the Qur'an ordaining amicability, avoiding hatred and being kind to non-combatants, this in appreciation of the human soul even that of an enemy. In this respect, the Holy Qur'an reads: "It may be that Allah will bring about friendship between you and those whom you hold to be your enemies. Allah does not forbid you respecting those who have not made war against you on account of (your) religion, and have not driven you forth from your homes, that you show them kindness and deal with them justly; surely Allah loves the doers of justice", (Holy Qur'an: The Examined One "Al-Mum-

(6) "Strangers in Palestine", London, 1970, p. 83.

tahanah", Commun. 7,8). Similarly, St. Peter says: "For this very reason make every effort to supplement your faith with virtue, and virtue with knowledge, and knowledge with self-control with steadfastness, and steadfastness with goodliness, and goodliness with brotherly affection, and brotherly affection with love". (Second letter of Peter, 1:5-7).

47. Another aspect of this religion is that it accused the prophet Moses and also his brother Aaron of being unfaithful to God who ordered them to be put to death because they did not hallow him. It is, therefore, natural to raise this question: did Moses die naturally or, was he really executed by order of God? From some verses in the book of Hoshea, E. Sellim, the German scholar, found indications that Moses died as a martyr being assassinated by the priests who opposed him and destroyed nearly all his religious teaching. Others feel that Joshua was the one who killed Moses, as he accompained him to the top of the mountain then returned alone to announce the death of Moses who had died by order of the Lord. If therefore Moses was regarded as a traitor how can they ascribe this faith to him and imbue him with sanctity?

48. This is the religion invented by the priesthood in captivity so that they might arise above their tribulation and lessen their inferiority complex which resulted from their desperate conditions. Thus their present Bible is based on one focal point on which all events are pivoted, namely God's promise to grant the land of Canaan to the Jews; meanwhile commissioning them to kill and exterminate its people and occupy their home land. What a strange religion which regards as holy the killing of women, children and old people!... This is still the faith of Zionism today which justifies the exile of the people of Palestine and their death

because their Bible elevates them to be "the elect nation" chosen by God from among all other nations.

49. The Holy Qur'an noted the perversion of the Bible of Moses and the deviation from it by the Jews in what they rewrote, although saying it came from God: "Woe, then, to those who write the Book with their hands and then say, this is from Allah, so that they may take for it a small price; therefore woe to them for what their hands have written, and woe to them for what they earn". (Holy Qur'an, "The Cow "Al-Baqarah", Commun. 79). The Holy Qur'an also says: "Do you then hope that they would believe in you, and a party from among them indeed used to hear the word of Allah, then altered it after they had understood it, and they know (this)." (The Cow "Al-Baqarah", Commun. 75). Other parts of the Holy Qur'an draw attention to the alteration of the Bible by the Jews: "Of those who Jews altar words from their places. (Holy Qur'an, The Women "Al-Nisa", Commun. 46. Also compare with "Commun. nos. 13 and 41 in The Food "Al-Maida").

50. In reviewing historical events, the Bible written by the Jews during captivity did not keep accurately to times and precise happenings so that the reader is confused and fails to place them in their correct chronological order. It is most likely that the writers did so on purpose to place Jewish history in eras before their existence, mingling periods actually separated by many centuries. For instance they link the time of Abraham with that of the Philistinian kings, saying that Abraham met these kings and talked to them in spite of the fact that seven centuries separated their lifetimes. In the same way they connected the time of Abraham with that of Moses and his people, although again a span of seven centuries divided them. They also linked the later Jewish period with that of Moses although they were about 800 years apart. They represented the sons

of Jacob who lived in the 17th century B.C. as being of the 13th century B.C. when Moses and his followers entered the land of Palestine. As already noted in Para 43 the place names which the Bible writers gave to the twelve tribes are the personal names of the ancient Canaanite inhabitants although alleged to be their ancestors.

51. The Bible writers deliberately excluded the original Canaanite and Phoenician inhabitants of Palestine from the Semites because of their extreme hatred. Knowing well that these peoples were the real owners of the land, they, nevertheless, incorrectly included in the Semitic family other nations like the Elamites and Lydians. These writers showed their immense hatred of the Canaanites by calling them "cursed": "Cursed be Canaan; a slave of slaves shall be to his brothers and a slave to Japhet".

Hebraicism, Judaism and the Bible

52. Research workers all agree that the Mosaites, having settled in the land of Canaan, adopted the Canaanite culture, language and paganism while the Hebrew dialect did not develop until later on. Having arrived at Canaan, the Mosaites presumably spoke Egyptian. Therefore, it can be inferred that the Mosaites were a minority community amongst the original inhabitants of the country and that the Canaanite culture was predominant even in the time of the Kings during the 10th century B.C., that is about 300 years after Moses, as shown by the predominance of the Canaanite religion which lasted until the time of the captivity.

53. After the spread of the Aramaic language throughout the east, the Mosaites adopted it. In the course of time their priests evolved a special Aramaic dialect of their own which was later known as Hebrew. At first, they used ancient Phoenician letters in writing it, then

afterwards the Samaritan letters. During the captivity and after, the priests wrote their Bible in Hebrew known as "Biblical Aramean", the Hebrew dialect being derived from Aramaic. They used the script which they acquired from the most ancient Aramaic letters and kept it up to the present, though now it is called square Assyrian script. This is certainly not the tongue of Moses in which the original Mosaic law was passed on. Likewise, the contents of this Bible differs from that of Moses.

54 Although the Bible was written in Hebrew (Biblical Aramaic), the Jews spoke Aramaic and Hebrew was only used for their sacred writings. The clearest evidence that Hebrew became a dead language is that the remaining Jews in Iraq who settled in the mountainous region near Zakho spoke, until recently, Aramaic and not Hebrew.

55. Some historians still believed in the existence of ancient and late Hebrew, the former being named "Biblical Hebrew" representing the era preceding the writing of the Bible. But there was only one Hebrew used for writing the Bible during and after the 6th century B.C. This theory of the "Biblical Hebrew" was first introduced by Jewish writers, then accepted by almost all other writers, tracing thereby the Hebrew (Jewish) language to eras in which the Jews did not exist, i.e. in the same manner by which the history of the Jews was linked with eras dating back to periods preceding their existence. Therefore what is called "Biblical Hebrew" should be named "ancient Canaanite" which the Mosaites adopted after entering Canaan during the 13th cent. B.C. In fact Hebrew did not appear until the Jewish priests started to write their Bible in what was known as "Biblical Aramaic". It is strange to find scholars such as "Al-Abrashi", professor of Semitic languages, saying in his work titled "Semitic Literature":

"Evidently, ancient Hebrew grew in Palestine even before the migration of Israelites (Mosaites) to Canaan". If such a language did exist in Canaan before the arrival of the Mosaites, then how could it be called Hebrew, i.e. Jewish? It is also ridiculous to find some writers who consider Hebrew (in the sense of Jewish) the mother of all other Semitic languages. But how can one reconcile this conception with the existence of Canaanites in Canaan one thousand years before the appearance of the Jews in the country. Modern linguists now find that the Arabic language is more closely related to Semitic than Hebrew and more adopted to convey inherited culture to the western world. Therefore, thoughts are concentrated on the Arabian heritage and deepening interest was aroused while scholars familiarized themselves with this heritage. All the largest universities have now included Arabic in their faculties.

56. It should be mentioned in this connection that the British Broadcasting Corporation, London, announced on February 22nd, 1971, an important discovery, the recovery of manuscripts in the Galilee area written in the language of the indigeneous peop'e of Palestine, dating back to 700 B.C., which confirms the view that Hebrew is of late origin and spoken by a minority community, and that the language of the people of Palestine dominated the country and must be considered its ancient language. This announcement is important especially as it confirms that the Jews were a minority in Palestine and that the language of the original people was prevalent there, not Hebrew (Jewish), as usually maintained by nearly all writers.

57. From the above it is clear that Judaism, as represented in the present Bible, starts after the writing by the priests in captivity announcing their religious law through Ezra (the scribe of the divine law) in the 5th century B.C. This religion differs from the Mosaic law

from which the Jews deviated about 800 years earlier and it is, indeed, zionism itself, because zionism nowadays also aims at reviving the Hebrew language and exploiting the religious feelings of the faith which was worked out during captivity in Babylon with the underlying determination to establish a Jewish state in Palestine. This religion, based on the principles of colonialism, usurpation of people's rights through annihilation, was bound to fail since it is not supported by an indigenous cultural heritage. Therefore it was soon destroyed after the resistance by the original people of the country culminating by the Romans in 70 A.D. Modern zionism will, undoubtedly, face a similar fate sooner or later according to the principle, the history repeating itself.

Were the Jews the First to practise Monotheism?

58. The claim of the Jews that they were the first to practise monotheism, introducing it to the world and humanity, and that it was due to them that the foundations of the Jewish, Christian and Moslem faiths were laid, is false, having no real and historic basis. Monotheism was first expounded by Semite/Arab prophets led by the Patriarch Abraham who lived one thousand four hundred years before the appearance of the Jews. The dogma of the one almighty God, Lord of heaven and earth was already known to the Canaanites in some way or another. The Midian Arabs also practised monotheism. It was been said that the name "Yahveh", the god of the Jews, was the name of one of the deities of the northern Arab nomads in the Arab peninsula. The Canaanite priest Malki Sadeq, ruler of Jerusalem, worshipped one god, master of heaven and earth. It was he who blessed Abraham about seven centuries before Moses. The Bible asserts that when the Mosaites entered the land of Canaan, the Canaanite leaders went to Bil'am, the Canaanite monotheist prophet and beg-

ged him to curse the Mosaite intruders, meaning that monotheism was actually practised in Canaan, before the appearance of the Mosaites (Number: 22). Monotheism was also adopted by Iknaton, before the time of Moses. Presumably, this faith came into Egypt through the Hyksos Semitic tribes who ruled Egypt for nearly two centuries immediately before the time of Ikhnaton. As mentioned before, some scholars believe that Moses acquired this religion from Ikhnaton, Moses himself being Egyptian. (Cf. paras. 33 and 34).

The Political Role of the Jews in Palestine

59. When the Mosaites entered Palestine in the 13th century B.C., the country was inhabited by people of Semitic/Arab origin: Canaanites, Amorites and Amelikites. They had their own traditions, culture and royal regime dating back to the beginning of the third millenium B.C. The Mosaites were unable to drive them out so dwelt among them sharing their homeland. But the Mosaites did not stay there for long, being finally taken into captivity thus leaving the original people of the country in their homeland.

60. The Bible confirms repeatedly that the original people of Canaan remained there after the arrival of the Mosaites, and became so powerful and numerous that they were able to control the country and subdued the Mosaites at periods shortly before and during the era of Judges.

61. In none of their time in power did the Jews succeed in controlling the whole of the country. Cities in the north along the Mediterranean coastland remained Canaanites who were called Phoenicians. Other people, notably the Philistines, the Edomites and Ammonites were not subject to the Jews except for short times.

62. One fundamental point should be discussed here: Was there an Israelite kingdom in the time of David and

Solomon in the real Jewish sense? This question leads us to enquire: what was the prevailing language in Palestine in the 10th century B.C. during the time of David and Solomon? Could it have been Hebrew in a Jewish sense, when we know that the Hebrew language appeared for the first time later? All indications show clearly that this petty state formed in the time of David and Solomon had no material or cultural elements or language of its own but was completely founded on the Canaanite heritage as shown by historical evidence, because Hebrew, in which the torah was written later, had not yet appeared during the time of David and Solomon, therefore the Old Testament could not have been in existence then. The psalms of David and proverbs of Solomon were of Canaanite origin and had been recited in the Canaanite language according to their rites. Later they were translated into Hebrew by Jewish priests and incorporated in the books of the Old Testament. All these facts prove conclusively that Palestine remained Canaanite in culture and language during the 10th century B.C., time of David and Solomon, and their kingdom was a small state based on the Canaanite heritage surrounded by other well established Semitic/Arab states.

63. In Palestine there had been original Semitic/Arab cultures and languages other than Canaanite which flourished before the coming of the Mosaites, such as the Edomites, Moabites, the Ammonites and other Phoenician dialects. Each of these people had kings and governments with their own independent cultural qualities, whereas the Mosaites, including the kinsmen of David and Solomon, were strangers out of place in Palestine as they had nothing in common with them. Therefore, there can be no other course than to accept the idea that Canaanite then was the dominant language and had been adopted by David and Solomon, being the

same language as that adopted by the Mosaites after they entered Palestine.

64. The temple of Solomon, which according to the Torah, represents the peak of Solomon's power, was the product of the Tyrians, built on the lines of Canaanite temples. Solomon's palace in Jerusalem was also built by the Tyrians in that style. Even the word "Heikal" (temple) is derived from the Canaanite word "He-Gal".

65. The Jews did not leave in the history of Palestine any trace of Jewish political entity peculiar to them, but they did leave a late Jewish religion based on the Canaanite, Babylonian and Aramean heritage. The era of Kings, including the reign of David and Solomon, was linguistically and culturally Canaanite.

66. Recently, the writer sent a letter to Professor G. E. Mendenhall, head of the department of Near Eastern Languages and Literature at the University of Michigan, who discovered the scrolls of Galilee (cf. Para. 60), asking him: Can we consider the state of David and Solomon in the 10th century B.C. Hebraic, i.e. Jewish, although before the appearance of Hebrew in which the Torah was written? Were there Jewish cultural elements in the time of David and Solomon? In his letter of July 8, 1971, Professor Mendenhall replied: "The prophet Isaiah, 8th century B.C. calls the Jewish language "the tongue of Canaan". As regard the state of David and Solomon, he says: "I have maintained for many years now that the empire of David and Solomon was a typical ancient pagan Near Eastern state; it ended up in political chaos and destruction because it, like the other ancient pagan states, was much more concerned with power and glory than functioning in a way that was at all compatible with the well-being of the citizens or neighbouring states. **It was a thorough rejection of the prophetic message of Moses, and suffered the consequences."**

In his article on the identity of Solomon, the French author, Jean Bernard, maintains that Solomon was not a Jew, but an Assyrian, ruling on behaulf of the Egyptian king who appointed him from abroad. He also mentions that Solomon's original name was Shalemnassar, a nomination which the Jews converted to "Sulaiman". Eventually, he continues, Solomon was murdered by the Jews themselves.

67. The Jews were not able during any historical period to establish a secular state. Since their first appearance up to the present day, they formed a community whose basis was solely religious. Their governors were priests and their kings were under this religious authority. In the late Maccabean era when disputes arose among the Jewish masses about the sort of the government they should have, they demanded that an ecclesiastical regime should be set up rather than regal. The Jewish sects applied to Pompey, the Roman commander, requesting him to abolish the royal regime and appoint priests instead of kings which he did. The Galileans, the followers of Judas the Galilean, said: "No king for the Jews but God".

68. In none of their periods did the Jews form a majority in Palestine because the non-Jewish original inhabitants of the country were increasing and were well established, while the Jews were shrinking in numbers owing to persecution, massacre and deportation, until the few remaining left the country in the second captivity in Babylon in 583 B.C. Thus, the Edomites, the Nabateans and other people of the country, all of them of Semitic/Arab origin, enjoyed stability in their land. After the return of some of the Jews from Babylon to Palestine during the time of Achamaenian Persians, they were finally annihilated by the Romans in 135 B.C. and the original people remained until the Islamic

conquest when Palestine stayed under Islamic rule for thirteen and a half centuries.

69. The adoption of the Jews of paganism during the time of the kings and their deviation from the Mosaic law indicates that they were in the minority among the pagan inhabitants. By its culture, language and paganism, Palestine had been for nearly 2400 years Canaanite, that is from the third millenium B.C. down to the last captivity and the Jews had no culutural place there during this period.

70. The failure of the Jews to establish a permanent secular kingdom in Palestine is due to several factors, the most important being:

    a. The Jewish ethos was not founded on a firm national foundation of its own culture, language and traditions. The Jews were and still are considered intrusive strangers in Palestine. Their existence is based solely on religion, which is subject to modification through the ages, unlike nationality which enjoys stability backed by a single language and homeland.

    b. Israel was founded on usurping and conquering a peaceful nation with its own culture, nationality and traditions who had lived there for twenty centuries. The Jews came with a firm determination to exterminate the people and replace them pretending that God had commanded this and had promised to grant them the land. However, it will be a long time before this aggrieved people shall forget that the conquered territory is the land of their forefathers. Besides, the Bible ignored the principle of fraternity and equality among human beings and its belief in the doctrine of the superiority of the Jewish people in that they are the alleged chosen people of God, which had a far-reaching effect in

increasing the isolation between them and their fellow countrymen.

Judaism and Zionism

71. Judaism was not confined to Palestine, the Jewish religion spreading over various peoples who adopted Judaism and stayed in their own countries speaking their own language and practising their own customs and traditions. The Jews, who do not exceed twelve million at present, are only a religious and social group incorporating various races and languages, living in countries far away from each other, among them are first the Khazar Jews of the Caspian Sea who have been dissipated, then the Germans, Slavs, Spaniards, Berbers, Chinese, Negros and Indians. None of them have any relation whatsoever to the ancient Jewish people. They are very remote in respect of homeland, language and race. Even the Arab Jews who resided in al-Medina and in some regions of Hedjaz were not of Jewish blood, but were racially Arabs, the only difference between them and their Arab neighbouring tribes being religious.

72. In an attempt to link their political movement with the ancient religious history of the Jews, the Zionists claim that contemporary Jews are the descendants of the ancient Israelites so that they can justify their object of establishing a national state in Palestine, a false contrivance with no scientific or historic foundation. It is not acceptable that modern Jews are related to the Israelites mentioned in the holy scriptures. Statistics show that the Jews who have now come to Israel are from one hundred and two countries without any ties connecting them.

73. Judaism is a universal religious creed in contrast to Zionism which represents an extreme racial and national movement with political and economical orientation exploiting religious fanatism to achieve its objectives

by fusing all the Jews of the world of various nationalities and races in one national homeland, namely Palestine, and settling them there after the expulsion of its original Arab inhabitants by force.

74. Thus the Zionist movement became a colonial project exclusively based on false pretences. Its leaders have been bargaining with the great imperialistic powers at the expense of the Arab inhabitants of Palestine.

75. Today the Zionists are endeavouring to link Zionism with Judaism. Since nationalism is nowadays more prevelant, the Zionists went on creating a particular nationlism from the Jewish religion, enforcing it on world Jewry binding them together with loyalty to Israel. All the declarations of the Zionist leaders insist that there is no way to separate Zionism from Judaism, the latter being a nationality and any adherent of this religion is a Zionist irrespective of his citizenship, language or nationality.

76. Despite these ideals of the Zionists laid down for Judaism to strengthen their political movement, there are no few Jews in the world who reject Zionism forcibly. The Zionists consider such Jews more dangerous than any other non-Jewish body and their writings have had a far-reaching effect in directing western public opinion towards the equity of the Arab/Palestinian question. Having heard only Zionist propaganda all over the world, these westerners are now hearing for the first time from the centre of the Jewish world the voice of the Arab side defending their usurped rights. Furthermore, most of these publications in foreign languages had an appreciable effect by awakening the world conscience to the crimes which were and are being still committed by Zionism on the Arabs. This is now regarded by notable thinkers as a symbol of aggression and usurpation destroying human rights. It is a mistake

for some Arab writers to support the theory of Zionism, claiming the unity of Zionism and Judaism. In doing so they unconsciously serve the Zionist cause more than ever before while being in need of the influence of such writers to challenge Zionism.

77. The advice of Arnold Toynbee, the famous historian who dared to express his views denouncing the Zionist actions and criminal plans against Arabs should be mentioned here. Toynbee attaches great importance to the influence of non-Zionist Jews. When asked about his opinion of a political solution to the Palestinian question, he mentioned three moves which might be effective, two of them connected with increasing the influence of non-Zionist Jews.

78. It is true that the Judaism which the Jewish priests innovated in Babylon consists of the same principles on which present Zionism is based, that is occupying Palestine, killing its people. But, the opposition of non-Zionist Jews to Zionism and its principles means the denial of those teachings including the dogma of "the promised land" based on the ordinance to exterminate the people of the country and occupy their homeland. This coincides with the Arab view-point contained in the Islamic faith which recognizes only the Bible which God revealed to Moses and, the Zionism movement commanding the killing of innocent children, women and aged men is not the Mosaic law at all. Present-day Zionism will surely face destruction sooner or later since the regime which depends solely on force, terror and aggression on humanity will be doomed to vanish.

Is Palestine a Commodity to be sold by Promises?

79. The account given by the writers of the Bible, ascribed to their god "Yahveh", concerning the grant of the Canaan to Abraham and his descendants, saying that there is a divine commandment calling for the annihila-

tion of all the people of Canaan without discrimination between man, woman, aged person and child; also destroying their towns by fire and substituting Jews, should be considered seriously. Attributing to God such a promise dependent on massacre and destruction is undoubtedly an absolute calumny as there can be no religion which sanctions the annihilation of human beings and killing innocent people. It is slander against the holy prophets Abraham and Moses to whom this malicious desire is attributed. It is known that Abraham dwelt with the Canaanites and the Egyptians in friendship and peace, Furthermore, how could one equate this idea with the commandment of Moses: "Thou shalt not kill"? All these are decisive proofs that the promise leading to mass killing and extermination must be contrived. How could it be sanctified?

80. The Balfour Declaration is evidently an echo of that contrived Biblical promise since they both aim at achieving the same result, namely the expulsion of Arabs from their homeland by force and putting the Jews in their place. Such violation of the rights of the Palestinian people can not last for ever as it is an obvious injustice and will be rectified sooner or later. Rights can not die out if there is some one prepared always to be a sacrifice for them.

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Dr. Sousa was born in Hilla (near old Babylon) in 1902, acquired his high school education at the American University of Beirut where he graduated in 1923. He then went to the United States where he graduated from Colorado College in Civil engineering in 1927. He received his Ph.D. with honours from the Unversity of Johns Hopkins in 1930 and was awarded the membership of "Phi Beta Kappa". Dr. Sousa is regarded as the first Iraqi engineer to graduate in Western Universities.

In 1930 he was appointed in the Iraqi Irrigation Department where he remained for eighteen years until 1946 when he was appointed assistant to the president of the Irrigation Development Commission formed for the study of major irrigation projects in Iraq. In 1947, Dr. Sousa was appointed director-general of the Survey Department where he remained until 1957. When the Development Board was formed in 1951, he was appointed personal assistant in technical affairs to its vice-president in addition to his original work. Dr. Sousa was among the first members of the Iraqi Academy of Science since its formation in 1946 and until its suspension in 1963.

During the years 1939 and 1946, he was head of the two technical deputations delegated by the Iraqi government to study irrigaton projects in Saudi Arabia and to supervise their implementation. He represented the Iraqi government at most engineering conferences of the Arab countries as president or member of the Iraqi delegation. He is one of the founders of the Iraqi Engineers Society in 1939, of which he was general secretary for more than ten years and is still a member. He is also member of the Iraqi Union of Engineers in which he still participates as consultant.

Dr. Sousa has over 30 publications on irrigation and engineering in both Arabic and English. He extended his study of ancient civilizations in the Near East and the Valley of the Twin Rivers (the Tigris and the Euphrates) as much as it concerned agriculture and irrigation works which he closely followed for 40 years. His last large publication, "Irrigation and Civilization in the Valley of the Twin Rivers" and his book, "The Floods of Baghdad in History" in 3 volumes, the first of which won the Kuwait Prize in 1963, witness Dr. Sousa's deep scientific studies and his life-long wide experience.

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